

Millennial Star



The First Vision

POETRY

LOSS AND GAIN

When I compare
What I have lost with what I have gained,
What I have missed with what attained,
Little room do I find for pride.

I am aware
How many days have been idly spent;
How like an arrow the good intent
Has fallen short or been turned aside.

But who shall dare
To measure loss and gain in this wise?
Defeat may be victory in disguise;
The lowest ebb is the turn of the tide!

Henry W. Longfellow.

FILLED AGAIN

If I can pour one drop of warming joy
To give your crimson cup a brighter hue,
One soothing dram of truth that will destroy
The bitter taste of sorrow's residue,
I shall be glad that I have passed your way
And grateful that my heart distilled the oil
Of poetry from ripened fruits that sway
On olive branches fed by faith's deep soil.
Some cups may be too full for oil I pour
Or stand above the bowl that I extend;
But if my drop be added to the store
Of solace that shall help a heart to mend,
When I look back from that unvisioned brink
I shall be filled again by you who drink.

Eva Willes Wangsgaard.

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For the Holy Ghost shall teach you in the same hour what ye ought to say.—Luke 12:12



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THIS WEEK'S COVER

"AFTER I had retired to the place where I had previously designed to go, I kneeled down and began to offer up the desires of my heart to God. . . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. . . . One of them spake. . . . 'This is my beloved Son, hear Him!'" (Joseph Smith's Own Story)



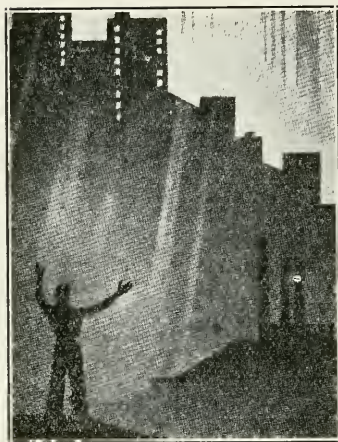
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WHAT is the meaning of the injunction "Thou shalt love the Lord thy God . . . with all thy mind"? See page 18.

What is our duty to the youth of the Church? See page 22.

Knowing And Loving God

By HUGH B. BROWN



"THOU shalt love the Lord thy God . . . with all thy mind."

The above is but part of Christ's injunction, but seemingly a part not often stressed in print or pulpit. We hear often of the necessity of loving God with all our hearts and with all our souls, but there was a purpose in His including "mind" in His instruction.

Can one love with the mind or is its function limited to the cold processes of unemotional fact finding. Is the extent of our love of God to be gauged wholly by sentimental reaction, lip service, physical demonstrations, forms and ceremonies?

Jesus said, if we would have eternal life we must know God. Can one love that which he does not know? By what process do we come to know? Is love affected by knowledge? "We are saved no faster than we gain knowledge." Of what? Of God. As we gain knowledge of Him we become like Him and with this growth our capacity for love increases. As we become like Him we achieve salvation, which is, in the very nature of things, a continuing process.

Any person's conception of Deity must come within his mental horizon, which is determined by the degree of his intelligence. Man, by his reasoning, naturally endows God with his own noblest and highest ideals, which, if he be studious and devout, are ever growing. Intellectual activity then produces an ever-changing, because ever growing, concept of God. Once the mind has grasped the idea of God it will burn and glow, seek to assimilate and radiate, adore and emulate. This love of God by the mind of man when accompanied by the love of heart and soul will light the pathway of salvation, the gates to which may be unlocked by the key of knowledge.

To know God, and thereby gain eternal life, one must come to have adequate concepts of His personality in its various aspects—physical, intellectual, social, moral, and spiritual. Accurate concepts will come only as God reveals them. But here as elsewhere He rewards industry and application. In this field, too, the promise "seek and ye shall find," will find fulfillment. In such seeking the heart and soul require the co-operation and guidance of the mind. Men must think about God if they would worship intelligently. But we must ever beware of the rank growth of mistaken speculation. We must ever seek this most precious knowledge by the light of revelation."

Many may approach an understanding of God physically by acquiring knowledge of physiology and hygiene, by conforming to the laws of health and observing others who so conform. He may get some hint of the physical perfection of his Creator by noting the results of man's intelligent efforts to achieve physical fitness. Such a glimpse will not come to the aesthetic who despises the human body and who feels that any idea of a God with a body is debasing. We know God as we become like Him and to know Him is to love Him.

If one would attempt to estimate the intellectual powers of God, let him study the elements of the intellect in man. Increasing knowledge here will lead him to wonder at the power of intellect by which the solar system was created and is controlled and inhabited by its myriad forms of life. Scientific instruments enable us to explore vast fields here and our wonder increases with our knowledge as we reiterate the exclamation of the shepherd king of old.

To the scientist, whose senses are aided so magnificently by the microscope, the telescope, the spectroscope, and other instruments, more than to the ancient, who saw but little in comparison, should the heavens declare the Glory of God, if only he have faith to light his learning. Tennyson had real insight when he wrote the line about the flower in the crannied wall, "If I knew you root and all and all in all, I should know what God and man is." The sociologist, if his heart be right, may see in the perfection of his science, an ideal social harmony called heaven. He may come to know God socially and add mental worship to heartfelt adoration.

If a man would know God morally and spiritually, he must discover and live moral and spiritual laws by which he may come to know a Being far greater than the one visualized by those self persecuting beings who think their duty to Him and themselves is fulfilled by mere adoration and self debasement. To become like Him, man must progressively understand Him, which involves an ever widening mental horizon bounded by experience. It is apparent that the mind may not only love, but, by the process of its acquiring knowledge of God in these various aspects, augment and glorify the love of heart and soul.

This is not to say that only the profound student may worship God. On the contrary, the poor fisherman or the peasant may know and love Him more than the learned. But the injunction "Thou shalt love with all thy mind" applies to both. If both be devout they will "see in part and understand in part" according to their capacity and there is no limit to the possible growth of either of them. Both will be saved as they gain knowledge. However, a little knowledge intelligently used by a reverent soul will have more saving power than many cold facts unlighted by the torch of faith. It is a combination of the two for which we plead. Surely a man of high intelligence, familiar with the arts and sciences of his time, a cultured man who has profited by the lessons of history, is more like God than a primitive savage. His love of God will be on quite a different plain than that of his less enlightened brother.

We may illustrate our theme by referring to man's love of

nature and note how the quality and depth of that love is gauged by his understanding. How the heart leaps with joy in contemplation of a beautiful spring scene. What feelings are aroused by the senses, the seeing eye, the hearing ear, the senses of feeling and smell. If, by study and application, he can discover in that scene myriads of hidden sounds, colours, scents, and harmonies, will he love it more or less? Will not his study of the landscape and of the family of nature housed therein result in responses from theretofore unclaimed parts of him? Will he not see new relationships between things and new meanings with unguessed qualities calling for ever greater adoration? Surely here the mind loves and is warmed by the scene and the heart leaps in joyous response. The out-thrust of his mind will beckon him on and he will continue his quest for understanding that his love may be more perfect and his joy more full. In this realm, too, he will find that he is saved (from ignorance) as he gains knowledge.

If, then, one would love the Lord, he must know Him. There must be intellectual sympathy, some understanding of the truths and laws by which he lives. With this knowledge there will come intellectual adoration. Also he will come to know that in God's love for him there is an element of an infinite mind as well as a perfect heart and soul.

But the full quotation counsels us to love, not in separate parts, but as a unit, the whole man. Too often we disregard the emphasis which He gives by His analysis "with all thy heart, all thy soul, all thy mind." In the many mansions prepared for those who love Him, allocations will be made on the basis of depth and height and breadth and quality of love, heart-felt, soul-full, mind-illuminated LOVE.



GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

January 8th, 1805:—Birth at Oxford, Connecticut, of Orson Hyde, apostle.

January 10th, 1862:—Apostle Reed Smoot, former senior member of the United States Senate, was born.

January 10th, 1933:—Y.M.M.I.A. and Y.W.M.I.A. organized on a mission-wide basis in Great Britain under the direction of President James H. Douglas.

January 11th, 1840:—Elders Wilford Woodruff and John Taylor arrived in Liverpool to begin their missions to Great Britain. These men, both of whom became presidents of the Church, converted hundreds during their short time in this country. They arrived on the packet ship *Oxford*.



When Does Exaltation Begin?

FROM THE INSTRUCTOR

By DANIEL H. WELLS

WE talk a great deal about exaltation. We look for exaltation in the heavens, in the eternities which are before us. When do we expect the gospel to exalt us? Some do not expect exaltation until after death. This is a mistake. Our exaltation commences in this world.

That individual who has received the light of truth, has the base or foundation of his exaltation within him, and if he progresses in the knowledge of God, in the things which pertain to eternal life, he is on the road to exaltation; otherwise he is not.

The brother who redeems himself from the habit of drunkenness or from any other vicious practice, and suffers the principles of the gospel to work in him for redemption, is exalting himself in the kingdom of God. The man who improves in the cultivation of fruit, who plants a single fruit tree, if he does no more, and causes it to bring forth fruit has done something towards his exaltation—has made one step towards redeeming the earth from sin and iniquity.

In the same way that woman who seeks diligently to order and conduct her household, who handles economically the means at her disposal, who cultivates the habit of industry, has already commenced the work of her exaltations in the kingdom of God.

Those who ornament their houses and gardens, making nice tidy fences, who ornament their fields, making everything pleasant and agreeable around them, who make their homes a heaven for their wives and children, so that their children, in after years, will look back with pleasant memories as the pleasantest place they ever saw—the men and women who do this are already on the way to their exaltation.

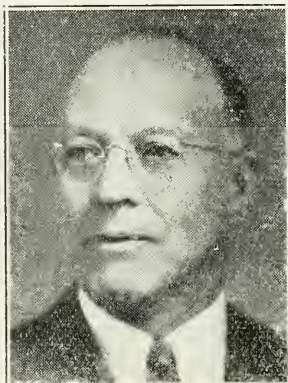
The work of exaltation is the work of this probation and has to do with every duty that pertains to it. We can commence our exaltation upon this earth by trying to redeem it and ourselves from the effects of the Fall and by continuing in every good word and work.

The Faith Of Youth

By ELDER LEGRAND RICHARDS

Presiding Bishop of the Church

CONDENSED FROM CONFERENCE ADDRESS, October 6th, 1939



Bishop Richards

WHILE I have always been impressed with what a marvellous work the Church is doing, I believe that if there is one thing that we need in the Church today more than any other, it is increased faith in the hearts of our boys and our girls in the restoration of the Gospel, in the divine mission of the Prophet Joseph Smith, and in the fact that God lives, that every boy and girl will answer to Him for their lives. It was Paul who said: "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

I believe that unless this faith is planted in the hearts of our boys and girls they will not be able to meet the temptations of the day and come out gloriously victorious, true to the faith, and true to the standards of this Church. We have felt that education might achieve this end. We now have compulsory education of our youth, and yet today there seems to be more immorality, more use of liquor, more use of the things which God has forbidden, than in any other day.

It seems to me that in our Church we must be able to plant in the hearts of our boys and girls a faith in the promises of God, that if they will shun these things, they will receive of His blessings. Think of the promise given to those who will observe and keep the Word of Wisdom! Surely every father and every mother and every teacher in Israel should want these promises to become real in the lives of their boys and girls: to run and not be weary; to walk and not faint; that the destroying angel might pass by and not slay them, as he did the children of Israel; and that they might receive knowledge, yea, even hidden treasures of knowledge. This is what I would like to have come into the lives of my children.

I realize that in the achievement of this great end we have a great responsibility as parents, in the home, and as officers in the Church, for the Lord has placed in the Church officers for this purpose. He has given us apostles and prophets and pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ . . . that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the

sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

My faith in God and His eternal purposes is such that I never doubt but that He has made adequate provision for the fulfillment of every promise, and to complete and perfect the work which He has here commenced. In a revelation to the Prophet Joseph, He said: "His purposes fail not, neither are there any who can stay his hand."

It would be a terrible thing, if, as our boys and girls come out of Latter-day Saint homes, they come with their faith destroyed, with lack of confidence in the leaders of this great Church, lack of faith in the divine and holy principles that God has established in the Church in these latter days; and it would be a great reproach upon us if our boys and girls come out of our auxiliary organizations, our Priesthood quorums, our Church schools or seminaries, with lack of faith in these great eternal truths.

During my travels I learned of a few instances where our young people had been taken out of our institutions because the parents felt that their faith was being destroyed, rather than strengthened; and I think that this is a reproach.

God has placed this great army of officers in the Church as watchmen upon the towers of Israel, and I believe the Lord expects the presidents of stakes and the bishops of wards to know that there is nothing being taught that will destroy the faith of their boys and their girls. I might be just a little specific. I met a young lady who told me of what she had been taught in one of our institutions. She was told that patriarchal blessings were not really to tell us what the Lord had in store for us, but they were beautiful thoughts that might encourage us to try to live better lives. Now, if that were true, it would be alright; but as far as I am concerned, it just is not true. If it be true, then I think one of two things must be acknowledged: that God has withdrawn His spirit from this Church, or that we have no need of patriarchs in the Church.

I call your attention to the patriarchal blessings given upon the heads of the sons of Israel of old. when their father Jacob, the Patriarch, said: "Gather yourselves together, that I may tell you that which shall befall you in the last days." One of the great fundamental truths of Mormonism is based upon the promise made upon the head of Joseph when he was promised a new land in the utmost bounds of the everlasting hills, for his blessings should exceed the blessings of his progenitors.

I was privileged to be raised in the home of a patriarch. Today my father is the acting Presiding Patriarch of the Church, and it might be more appropriate that he should speak on this subject than that I should; but I received by first blessing at his hands when I was eight years old, and I want to say to you that all the philosophizing in this world could not make me believe that my father knew what he pronounced upon my head of his own knowledge and his own understanding. That blessing has been a guide to me all my life, and I

Continued on page 31

THURSDAY, JANUARY 11, 1940

EDITORIAL

What Is The Difference Between The Holy Spirit And The Holy Ghost?

THE frequency with which this question appears indicates a general need for an answer.

The Holy Spirit is the agent, means, or influence by which the will, power, and intelligence of God, and the Godhead, personal Beings, may be transmitted throughout space. The Holy Spirit, variously called the Spirit of God, the Light of Christ, the Spirit of Truth, proceeds from the presence of God to fill the immensity of space. It is the spirit of intelligence that permeates the universe and gives understanding to the spirits of men. The phenomena of existence are but expressions of this divine medium.

The Lord is in communication with all His children and can touch their hearts everywhere by the Holy Spirit. It "giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (Doctrine and Covenants 84: 46, 47) Through its agency, enlightenment, direction, warning, reproof, and approval come from the loving Father of humankind.

Phenomena Of Nature Are Manifestations Of The Holy Spirit

THE phenomena of nature whether on earth or in stellar fields are manifestations of the Holy Spirit. The light from the sun, heat, electricity, thunder, lightning, the placidly flowing brook and the raging torrent are expressions of divine will, by the operations of this holy, universe-filling substance. "And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space—the light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Doctrine and Covenants 88: 11-13)

The Holy Ghost, sometimes called the Comforter, is the third member of the Godhead, and is a personage, distinct

from the Holy Spirit. As a personage, the Holy Ghost cannot, any more than the Father and Son, be everywhere present in person. Little has been revealed as yet concerning the Holy Ghost; but it is evident that His mission is to bear witness to men of the existence of God and the truth of the Gospel of Jesus Christ, and also to fill men with knowledge and power and to inspire them to works leading to happiness. "The Comforter beareth record of the Father and of the Son." The labours assigned to this member of the Godhead are high and holy, and necessary for man's eternal progress. It seems not improbable that His intelligence, power, and knowledge are made manifest to men through the Holy Spirit.

The presence and power of the Holy Ghost are promised all who have faith in God, repent of their sins, are baptized for the remission of their sins, and have hands laid upon them by constituted authority in the Priesthood. The act of confirmation of the newly baptized person always includes the words "Receive the Holy Ghost." It is the baptism of fire, the great gift, the reward for obedience to the preparatory ordinances of the Gospel.

The Gift Of The Holy Ghost And Its Blessings

The gift of the Holy Ghost confers upon a person the right to receive, as he may desire and need, the presence, light, and intelligence of the Holy Ghost. It gives, as it were, an official claim upon the mighty assistance and comforting assurance of the Holy Ghost. When the servants of the Lord display a spiritual power beyond the command of man; when the grief-laden heart beats with joy; when failure is converted into victory, it is by the visitation of the Holy Ghost. It is the Spirit of God under the direction of the Holy Ghost that quickeneth all things.

The gift of the Holy Ghost remains inoperative unless a person leads a worthy life. Worthiness determines whether a person shall enjoy the privileges promised when the "gift" is conferred. It is useless to expect this high official assistance unless there is daily conformity to the laws of the Gospel. Faith and prayer, out of the heart and unceasing, will fit a person for the presence of the Holy Ghost, and to such a life He will respond in power. Only those who "hearken" will be enlightened by the spirit.

Latter-day Saints have received, under the hands of those divinely empowered, this inexpressibly glorious "gift," which will lead them if they are fitted, into the companionship of the Holy Ghost, and win for them intelligence and power to win joy in life and exaltation in the world to come. Those who have been so blessed have not always understood the greatness of that which has been given them, or have not earnestly sought its help. So powerful a gift, with such boundless promise, justifies every attempt to cleanse body and soul. Certain it is, that only with the aid of the Holy Ghost shall we be able to rise to the heights of salvation of which we dream and for which we pray.—JOHN A. WIDTSOE

The Protestors Of Christendom

By JAMES L. BARKER

CONDENSED FROM THE IMPROVEMENT ERA

VII. THE CHURCH DOMINATES AND "HERESY" ARISES

PETER OF BRUYS, HENRY OF CLUNY,
ARNALDO DA BRESCIA, AND PETER WALDO

Continued

PETER of Bruys was born in the time of Gregory VII some twenty years after the separation of the Eastern and Western churches, at Bruys, near Gap, France. "He was a priest and began without doubt by being the curate of a parish in the High Alps. . . . [later], he went towards the south of France, preaching with vehemence against the innovations of the Roman Church. One Holy Friday, he was seen in a city carrying all of the crosses from the churches, making a pile of them, burning them and cooking meat for public distribution. . . . It was then that Peter the Venerable, abbot of Cluny, . . . composed this treatise against Peter and his numerous disciples. . . ."

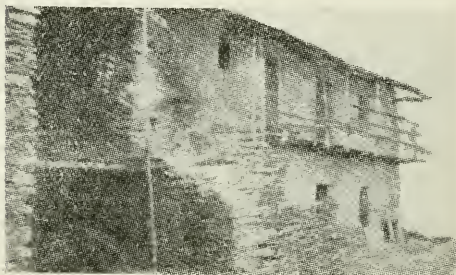
1. Baptism of adults only, by aspersion.
2. They denied that the priest or anyone else could change the host [the sacrament] into the body of Christ.
3. They rejected prayers, alms, etc., for the dead as without value.
4. They were opposed to the erection of churches, saying that the church was composed of "living stones," that is of the faithful.
5. The cross, the instrument of torture of Christ, should be neither worshipped, nor venerated; it should be detested, broken, and burned.

Peter of Bruys based his work on the gospels and rejected tradition. At Saint Gilles, near Nimes (France), he gathered crosses to burn them. He was seized by the furious crowd, bound on the pile of crosses, and burned. He had been active for twenty years and left numerous followers.

Henry of Cluny, deacon and monk in the abbey of Cluny and eloquent preacher, was received and authorized to preach by Bishop Hildebert of Mans. He preached against the vices of the clergy. Later his license to preach was revoked by the bishop. He was taken to Pisca, but escaped.

Imprisoned again in the prison of the archbishopric of Toulouse, he died about 1150.

Arnaldo da Brescia, born in 1105, became a reader (*lecteur*) in his native city, studied under Abelard in Troyes, but abandoned the idea of entering the ministry. With Abelard he began to preach the separation of the

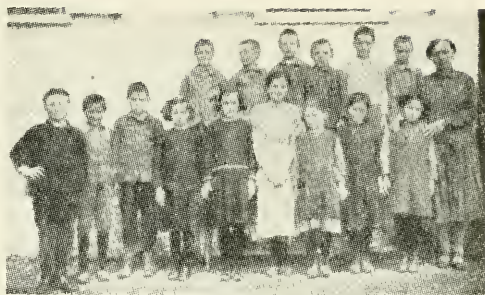


An ancestral "Waldensian Home."

church and state. He was condemned by the Council of 1139 and compelled to leave Brescia.

Again in 1140, he is cited with Abelard to appear before the Council of Sens. Condemned, Abelard submitted, but Arnaldo fled to Zurich and then to Germany, then went to Rome which had expelled Pope Eugene III. Here

he became the leader of the *Lombardi* who maintained that "the pope imitated neither the doctrine nor the life of the apostles, and consequently merited neither obedience nor respect."



A present-day school of Waldensian children at Prarustin.

Rome was placed under the interdict by Pope Adrian in 1148 and surrendered. Arnaldo was surrendered to the pope by Frederick Barbarossa. Pope Adrian III had Arnaldo first strangled and then burned, and then had his ashes thrown into the Tiber. Under the name of *Poor Lombards* or of *Arnaldists* his followers were condemned by the papacy, and later joined the *Poor of Lyons* under the name of *Vaudois* (Waldenses).

Peter Waldo came probably from a locality named Valde in the vicinity of Lyons. After hearing a travelling minstrel sing the *Complaint of St. Alexis*, he sought a master of theology to enquire the way that leads to heaven. The priest informed him that the church knew of many. "Which is the surest way to heaven?" Perhaps ironically the priest replied: "If you wish to be perfect, sell all you have, and give it to the poor."

Pierre Valdo gave his estate to his wife, placed his daughters in the abbey of Fontevraux, established by the *Confrerie des Pauvres*; and began to rid himself of the remainder of his fortune. He began by paying two of his friends who were priests to translate the New Testament from the Latin into the Provençal language. In 1173 (or 1176) he disposed of the rest of his fortune and began to preach. His followers were soon seen preaching two and two in Lyons and elsewhere and reading the scriptures to the people. The Archbishop had Waldo brought before him and forbade him or his disciples to preach.

Waldo appealed to the pope and went to Rome at the time Alexander III was calling the Lateran Council in Rome from the 5th to the 19th of March, 1179, in company with a friend, who was probably the "John of Lyons" mentioned in a letter of 1368 . . . the first colleague of Waldo in the direction of his work. The pope received him amiably, and a cardinal . . . was so favourable to him, that he ordained him secretly as a priest, according to the letter of 1368. But the Fathers of the Council before which he appeared were hostile to him and re-

fused him and his followers the authorization to preach which he sought.

In 1184, the followers of Peter Waldo, the *Poor of Lyons* were expelled from Lyons, following the excommunication of the Waldenses by the Council of Verona. They moved into Dauphiny and Provence (Southern France), to the valleys of Piedmont (where they are still to be found), to Lombardy (Italy), and to Germany.

According to Comba, impelled by their ardent missionary spirit or driven by the Inquisition (instituted 1184 by the same Council of Verona which had excommunicated them), they spread over the greater part of Europe. In Bohemia, an inquisitor names forty localities occupied by Waldenses. They were later absorbed in the reform movement of John Huss. Waldensian missionaries traversed both Austria and Germany and undoubtedly carried the New Testament with them.

Space will not permit tracing the history of the Waldenses. Let it suffice to say that no body of dissenters suffered so much

Had the church retained the authority to officiate in the name of the Lord? There was no doctrine, no office in the church, no choice of an officer, that had not undergone vital change. Men not connected with the church, sometimes wicked men, had often chosen the highest officers of the church. No one really knew any longer what the original organization and doctrine of the church had been. With everything else changed, had the authority of the church remained unchanged?

All of the groups of "heretics" were inspired by a common ideal: they desired to return to the primitive Gospel and practice. That they differed in many particulars as to what that was, and that the early reformers likewise differed, lay in the nature of the matter: the doctrine and the organization of the church had been lost. Not only had they been lost, but what they had been in the Primitive Church had been lost even to history. Not just divine authority would some day need to be restored by revelation, but the very knowledge of the details of the organization and of the doctrines of the Primitive Church could be had in no other way.

But first there must be fought the long fight for liberty of conscience and worship, the long struggle for the unrestrained exercise of free will. The "heretics" of this period were either too feeble or did not desire to inflict death on their opponents. Later "heretics" however were not like-minded. Good men of the church, however, did sanction a methodical searching out of "heretics," the use of torture to obtain evidence, the condemnation of men without permitting them to know the nature of the evidence on which they were condemned nor who had given it, and the use of the death penalty by fire for "heresy." Pagan Rome had never known anything quite so terrible. Were these things either inspired or in some way guided by deity? If Satan had inspired the actions of men in these matters, how would the inspiration have been any different? The abolition of the exercise of free will was now consummated.

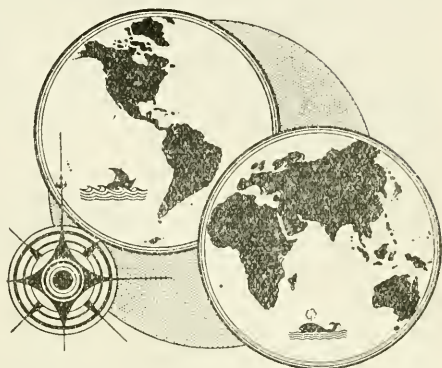
A Man Of Destiny

By CECIL MCGAVIN

CONDENSED FROM THE IMPROVEMENT ERA

SOON after the Nephites landed upon the shores of the New World, one of their prophets beheld a glorious vision in which was portrayed the destiny of this choice land. Among other things he recorded:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren who were in the promised land. (1 Nephi 13: 12)



History indicates that the man among the Gentiles upon whom the Spirit of God wrought was Christopher Columbus.

When we recall that the three small ships which brought Columbus and his band of convicts to the New World were unseaworthy little barges in which people today would be afraid to venture far upon an inland lake, we realize how he must have been imbued with the spirit of the Almighty to enable him to brave the storms and maintain faith in the dangerous expedition.

The largest of his trio of vessels was "sixty-three feet overall in length, fifty-one feet along her keel, twenty feet beam, and ten and a half in depth."

In the year of his success Columbus wrote to King Ferdinand: "I came to your Majesty as the Emissary of the Holy Trinity, to spread the Holy Faith, for God speaks clearly enough about these lands through the mouth of the Prophet Isaiah, where it is said that 'His name shall be proclaimed abroad from Spain.'" (Jacob Wassermann)

Wassermann continues: "In the same way, before that pious assemblage in San Esteban, he insisted that he must be regarded as one inspired. The passages in Isaiah that he forcibly interpreted to his own ends are to be found in the 24th and 64th chapters: 'From the uttermost parts of the earth we have heard songs,' and 'I will build a new heaven and a new earth.' The religious element in Columbus is no pretext of embellishment, nor does it rest upon any dogmatic view of life; it is the very heart of the man himself."

When reminded that the main object of his expedition was to find gold, he exclaimed: "I am determined to find much

gold, so much that the subjects of Her Royal Highness will be rich enough to reconquer the kingdom of Jerusalem."

His thoughts never smacked of the mercenary spirit, but were dedicated to a holy and spiritual purpose. In the latter part of September, 1492, a white dove flew over the ships. The great admiral shouted: "Let God be praised."

The historian Ober gives the following appraisal of Columbus: "Religious and devotional, Columbus attended church with regularity, and it was while in the chapel of a convent at Lisbon that he first saw the lady who became his wife."

"This church," continues Ober, "was occasionally attended by Columbus while awaiting the outfitting of his fleet; but he oftener worshipped in the chapel at the monastery, where he passed in prayer the greater part of the night before he sailed. . . . Evasion and subterfuge could suffice to detain their heaven-sent quest no longer."

In his journal for October 12th, 1492, Columbus recorded: "I gave the name of San Salvador (Saint Saviour) in remembrance of His High Majesty, who hath marvellously brought all these things to pass."

Always the humble navigator ascribed to God the inspiration which prompted his great discovery. Later he wrote this modest panegyric of himself: "I have received from Him the spirit of understanding. He has made me very skilful in navigation; knowing enough in astrology; and so in geometry and arithmetic. God has given me genius, and hands apart to draw this globe [having reference to a map he had prepared]; and on it the cities, rivers, islands, and all parts, in their proper places."

In a letter to his royal sponsors he recorded: "Then let the King and Queen, and the princes, with their very happy kingdoms, in concert with the Christian world, render thanks to our Lord Jesus Christ, who has accorded us such a victory, and such a grand success! Let there be processions; let solemn feasts be celebrated; let the temples be embellished with boughs and flowers; let Jesus Christ exult with joy on earth, as He rejoices in heaven, at the approaching salvation of so many peoples, who until the present were in the region of the shadow of death."

In a later correspondence to the Queen of Spain, Columbus explained the secret of his unquenchable yearning for an opportunity to venture upon the mighty ocean in an effort to discover a water route to the far East. He recorded: "An angel appeared to me and said, 'God has given to thee, Columbus, the keys to the great chains that bind the oceans.'"

Possessed of this same appraisal of Columbus, Orson Hyde said of him in a sermon in the Salt Lake Tabernacle, July 4th, 1853: ". . . Observe Christopher Columbus in his silent meditations; mark his untiring and faithful observations! Behold him watching the western breeze, and marking, with zealous

eye and anxious heart, every substance that floated on the ocean's eastward-bound current as probably from the New World he sought. Listen to the philosophy of his reasoning: that a western continent was necessary to preserve the equilibrium of the earth, and to balance it correctly on its own axis. Inspired of the Almighty God of heaven, he encountered the ridicule and jeer of a faithless and unbelieving world. . . . Combatting opposition, calumny and reproach from almost every quarter, he surmounted every obstacle, obtained an outfit that was as little fitting and proper for the great enterprise as was the manger for the birthplace of the Virgin's Son. . . . The three old crazy vessels were enough. The Spirit Angel was their guardian and their guide, and was with them on the stormy deep. . . . Another important reason why this discovery should be made: The history and record of a fallen people, containing light from the spirit land, and truth from heaven, were buried in the soil of the western continent."

It is not by chance that writers agree in their estimate of Columbus as a deeply religious man, a man of destiny. Of him Nephi, with foreseeing eye, testified that the Spirit of God "came down and wrought upon the man." The record of his life and the events of history confirm that testimony. And thus it appears that the Lord prepared this man to serve his own time and generation, as he has done many others, before and since, to further the purposes of God.



THE FAITH OF THE YOUTH

Continued from page 23

thank God that I received it when I was a boy eight years of age.

Now I say to you that I think the thing we need more than any other thing today is to plant in the hearts of our boys and girls this living faith in God, that, like David of old, they may feel and know that there is no spot so dark and no place so far removed and remote that the all-seeing eye of God is not upon them, and that they shall be held accountable for their deeds.

In conclusion, may I leave with you these words taken from our boy's memo book as he copied them from the sayings of Alma: "And also trust no one to be your teacher nor your minister, except he be a man of God walking in his ways and keeping his commandments."

I hope that in all Israel, in the homes, in the institutions, and in the Priesthood quorums, we shall never be accused of destroying faith in the lives and in the hearts of our boys and girls.



PERSONAL

BIRTH—To Brother and Sister H. P. Foster of Preston Branch, a daughter, on Sunday, December 17th.

From the Mission Field

DEPARTING MISSIONARIES



Elder Adamson



Elder Holt



Elder Musser

Elder Samuel S. Musser, who has laboured in the Birmingham and London Districts and the Mission Office as Corresponding Secretary and Associate-Editor of the MILLENNIAL STAR,

was honourably released on Monday, January 8th, and will return to his home in Salt Lake City, Utah.

Elder Jack H. Adamson, who has laboured in the Scottish District as Supervising Elder and in the Mission Office as Corresponding Secretary and Circulation Manager of the MILLENNIAL STAR, was honourably released on Monday, January 8th, and will return to his home in Carey, Idaho.

Elder Grant R. Holt, who has laboured in the Manchester District and the Mission Office as Secretary of the British Mission, was transferred to the United States on Monday, January 8th.



ARRIVALS AND ASSIGNMENTS

Elders Melvin W. Dunn and Samuel W. Dyson, of the Birmingham District, travelling missionaries, to labour in the British Mission Office.



DOINGS IN THE DISTRICTS

Birmingham

On Saturday, December 30th, a farewell social was held by the Handsworth and Sparkbrook Branches in honour of Brothers Melvin Dunn and Samuel Dyson, who have been called to labour in the British Mission Office. The social was under the direction of Brothers Alvin Thomas and Frederick Webb, of Handsworth and

Sparkbrook Branches, respectively. Refreshments were served by Sisters Dora Green, Violet Thomas, and Jessie Goode. The Handsworth members, represented by Branch President Charles Collins, presented a gift to Brother Dunn, as did President Webb, on behalf of Sparkbrook members, to Brother Dyson.

A wedding gift was also presented to Brother and Sister Alvin Thomas by the members of Handsworth Branch.



DEATHS

APPLETON — Funeral Services were held at the West Cemetery, Darlington, on Friday, December 29th, for Sister Charlotte Appleton, aged 85 years, a staunch and faithful member of the Church. Sister Appleton held the office of Relief Society President for many years and her memory will be held dear by many of the saints and elders for her goodness and kindness to them. Brother George Wappett, of

the Newcastle District Presidency, conducted the service and dedicated the grave.

ELLIOT — On Monday, December 25th, Sister Elliot, daughter of the late Brother Nicholson Elliot and Sister Selina Rawson Elliott of Bramley, Leeds, passed away. A memorial service was held in the Leeds Branch Chapel on Sunday, January 7th.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**
Corn Exchange,
5, Hadden Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers.
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
50a, Compton Ave.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place.
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrión Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
16, Austin Road.
- Great Yarmouth:**
Johnson's Rooms,
Northgate Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Guiseborough:**
L. D. S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall,
Newdegate Street.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road,
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L. D. S. Hall,
36, Fowler Street.
- Staffordshire:**
Washington Bldgs.,
Wolverhampton.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road
- Wigan:**
*L and Y Station.

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